MARRIAGE ASSERTED:

In Answer to a Book Entituled *Conjugium Conjurgium:*

OR,

Some Serious Considerations on *MARRIAGE,*

Wherein (by way of caution and advice to a Friend) its Nature, Ends, Events, Concomitant Accidents, &c. are examined.

By *WILLIAM SEYMAR*, Esq;

Vol. II.

Written by a Country Gentleman.

Ebr. Chap. 13. Ver 4.

Τίμιος ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ Ὁ ΘΕΟΣ.

LONDON,

Printed for *Henry Herringman*, at the *Blue Anchor* in the Lower walk of the *New Exchange.* 1674.

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WILLIAM H. FLOYD
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TO THE
READER.

READER,

I Am ſomething jealous that this Treatiſe againſt Marriage which I have here examin'd, has been in publick ſome time before I had the ſight of it: and I am the apter to think ſo, becauſe it came to my hands by an accident; for

To the Reader.

I have ſome time ſince made my ſelf as much a ſtranger to the Town as my occaſions will permit; If my Ignorance has made me guilty of an errour by not publiſhing the Anſwer within the uſual time, if I may receive your pardon you will endear me to be upon any other occaſion

Your real Servant.

THE PREFACE.

SO ſoon as I was inform'd that there was one in print that did diſſuade this Age from Marriage, I was extreamly impatient till I had ſent to *London* for the Book; becauſe amongſt all Diſcourſes which the moſt licentious of men, *whoſe tongues*, as the moſt divine Poet rallies, *are their own, for who is Lord over them*; I ſay, among the diſcourſes of theſe looſe tongu'd perſons I could never obſerve any one ſolid Argument that could poſſibly diſſuade any rational Man, (I mean a Chriſtian) from the approbation of a married life, as not moſt befitting and neceſſary for the generality of Mankind. I was therefore deſirous to ſee the utmoſt could be ſaid to invalidate a conſtitution of unity

which God Almighty himself in Paradise ordain'd for a complement of man's felicity even in that state, and our Saviour his blessed Son honour'd with his first convincing miracle that he was the *Messias*: And since, upon these considerations, the *Romish* Church has given it the glorious title of a *Sacrament*, and all Ages that have kept the faith, nay all civiliz'd Nations have constantly recommended Marriage; and our own best reform'd Church of *England*, though she denies it a Sacrament, does effectually honour it more, by allowing the Sacred Priests who serve at the Altar to accept of this life. And now I have perus'd this Book throughly I must confess I am still of the same mind I was before, for there is not one Argument throughout the whole Treatise which is able to give the least shock to this Truth, *That it is better for a man to marry the worst wife in the world, than by avoiding the inconvenience, to be guilty but once either*

ther of Incontinency, or any ſort of pollution whatſoever.

That a Cœlibate or ſingle life is the more perfect of the two muſt be granted on all ſides, provided the ends anſwer the good of thoſe men who devote themſelves to it beyond that which Marriage pretends to: and what they are let us examine.

The ends of Marriage are two; The continuation of the ſpecies of Mankind, (which received God Almighty's bleſſing at the firſt inſtitution,) and to avoid Fornication. 'Tis an immediate gift and favour from God to live continently, afforded but to few: and I doubt not but this Age believes it as great a miracle as any of thoſe recorded in Scripture. A ſingle life ought not to be undertaken by any but thoſe who are ſo gifted, and then it is a noble reſolution, worthy of all praiſe, for a man to ſequeſter himſelf from the affairs and delights of this buſie world to a ſolitary devotion, that

leaves

leaves the ſplendid trouble which accompanies the riches and honours of it, for the laſting and ſatisfactory pleaſure of contemplation. This indeed is a bleſſed change to forſake a humane, to lead an Angelick life. But our *ConjugiumConjurgium* throughout his Book, though he here and there beſprinkle ſome commendations of Virginity as a Seraphick life and leading more immediatly to the great and onely end of our being, Eternal happineſs; yet is the whole tenour of his diſcourſe ſo managed, that any the leaſt diſcerning Judgment may perceive, as well by obſerving the perſon the Letter was deſigned to, a man of free converſation, as by his Arguments, which from the inconveniences which are in a married ſtate, the falſeſt of Topicks, he would infer it ought wholly to be aboliſhed, at leaſt not accepted of by any that are not contented to be eſteemed Fools and Ideots: And how few there be that will accept

of

of Marriage upon this condition, eſpecially when the generality are ſo eaſily inclin'd without the aſſiſtance of printed Arguments that may ſtartle their faith and debauch their manners, to obey the brutal dictates of ſenſe before the more Chriſtian ones of Reaſon, I am content that he himſelf ſhall Judge.

It is a common obſervation, That weak and paſſionate minds cannot approve or diſlike any thing but in hyperbolical expreſſions: and as ſome Inamorettos are highly guilty of this vanity in their addreſſes to the female Sex, ſo I think Mr. *Seymar* is not altogether blameleſs in his cenſures of them; not ſo much in the ſharpneſs of his reproof, as in the univerſality of the application: For it muſt not be denied, that as there are too too many that are Monſters of Nature, guilty of all crimes which by the Laws of God and man are ſo accounted; So there are numbers that dignifie their

their ſex, leading lives worthy of *the vocation wherewith they are called*, outdoing men in actions of piety, humility and charity, whoſe fame both *Solomon*, and *Jeſus* the ſon of *Syrach* ſufficiently celebrate. And ſince Chriſtianity has taken root, the Church-hiſtory will afford numerous Examples of their true magnanimity and courage for the Faith. And to deſcend to this our Age; any man not preingaged, will find it not altogether void of gallant and virtuous Women, though they have diſcouragements enough from the debauchery of men, which practice cannot have any Baſis upon Reaſon, and ſcarce upon the ſenceleſs opinion of Atheiſm.

So that if our Authour had advis'd his Friend only to ſome rules of caution, that he might have made a right choice, and then have honoured the reſt of mankind with his knowledge by printing it, it would have been a real and charitable obligation: but to

decry

decry Marriage without any limitations as a real ill, and yet not to recommend any other ſort of life which may continue the race of Mankind regularly, and anſwer thoſe advantages (be they never ſo ſlender) which a married ſtate affords, is the moſt irrational and diſingenuous propoſal imaginable.

The Inconveniences that he reckons up in a married ſtate are good ſtore of them conditional to the acceptance of life: and let him either marry, or live ſingle, they will bear him company. Some others are purely in imagination, and by a *Deceptio visûs* there they look like faults on the Wives ſide, when 'tis nothing but paſſion and folly on the Mans: and, ſeeing our Judgement is the ultimate of our Knowledge, 'tis therefore impoſſible for any man to find out this miſtake in himſelf, which a ſuperiour being, whoſe knowledge is above him, eaſily diſcerns. Therefore I would only aſk any man who frets moſt, whether 'tis not both the

eaſier

eaſier and ſpeedier way to queſtion his own Judgement, and that way regulate his Paſſion, than to endeavour to reform croſs accidents to them, eſpecially when the price is ſo dear, as to be wicked?

Theſe things being granted I would not be underſtood here to recommend a married life (though I know it affords ſolid felicity) as really happy in it ſelf, but comparatively ſo in oppoſition to thoſe whimſies ſome of the Ancients dreamt of, and we have put in execution, by breaking through the moſt ſacred of obligations to all uncleanneſs imaginable; as if our Saviour were a greater Impoſtor than *Mahomet*, and his Laws no more to be regarded than the *Alcoran*? But waving this, I cannot but ſmile at the policy of our new Reformados, who rather than be troubled with the ſullen humours of a legal Church bedfellow, called a *Wife*, have upon the reſult of their moſt ſerious thoughts, made choice of a newer

er faſhioned Creature called a *Miſs*, which they Joynture with as much aſſurance as a Wife, and whoſe preſent maintenance is full as chargeable: never thinking, that whileſt they enjoy only the pleaſure of a peeviſh contradiction to the Laws and cuſtoms of their Anceſtors, ſhe is ſtill as free as ſhe was before to leave their bed for another Joynture, or to abuſe it as ſhe pleaſes without the leaſt controul (but exact ſubmiſſion to her Ladiſhips divine will) at the price of intolerable diſeaſes, and utter ruine of her ridiculous Fop.

The reaſon I take notice of this book is, becauſe by the frequent quotations of Scripture, it looks as if the Author did think both Reaſon and Religion back't him. As for thoſe thick-ſcull'd men whoſe ſouls are ſo ſteept in matter that they think they have none, what they ſpeak, or what they write ſignifies nothing to me; Impudence I know is the top of their Ver-

tues,

tues, and railing at things ſacred the height of their wit; ſo that what is here writ is not deſigned to do them any kindneſs or diſcourteſie. *Qui vult decipi, decipiatur.* He that will be deceived, muſt be deceived. Truth is ſo glorious a thing that it is commendable in any man to look for it; and as I think 'twas Mr. *Seymar*'s deſign, ſo where I vary, he has no reaſon to be angry, my deſign being the ſame. So I proceed to the examination of his Treatiſe, whether his Arguments have either wholly or in part rendred this old-faſhioned cuſtom of Marriage, wicked, or ridiculous.

TO

TO THE READER.

THE Authour of this Book takes ſpecial care by addreſſing himſelf to the ingenuity and good manners of his Readers, that they ſhould not be inquiſitive after his name, quality or reaſons that mov'd him to write this Diſcourſe; yet he himſelf publiſhes all three, the two firſt in the Title page, and the third in his very firſt addreſs to his Reader after his Apologie, by telling him it is to ſave his friend from the ruine of marriage: *not much unlike a ſecret every body is acquainted withal under the ſtricteſt laws of ſecrecy by the politique Relator: which reaſon if he had not declared, and I could have been ſatisfied that the publiſhing of his Book would have had no farther*

an influence upon this unthinking Age than to have purchaſt him the reputation of a Wit, I ſhould have been ſo far from giving him the leaſt oppoſition, that if it would have done him any ſervice, he ſhould have had my hand to his Certificat.

For his Apologie where he reckons up ſeveral Authours that wrote Books counter (as he thinks) to truth as well as himſelf, I ſhall only ſay thus much; That the end or deſign is the only thing that denotes any action good or bad. So the holy Fathers of the Church who enumerated the troubles that attend Wedlock in an innocent Age, in order to perſuade ſome of them to a more refined and Angelick life, were highly to be commended as Perſons that deſign'd the ſolid welfare of Mankind: but whoever ſhall uſe their very arguments, that they may the more eaſily perſuade men to lead lives in all uncleanneſs contrary to the expreſs commands of God Almighty, do no leſs than imitate the Devils

Devils trade, who like a roaring Lion goes about ſeeking whom he may devour, *and by all who are not fools or madmen, ought to be eſteemed no more their friend.*

The latter part of his Apologie ſays that he may talk of Love-matters as well as thoſe perſons who were inſpired to pen the holy Scriptures: and why not? with the caution before mentioned, that his end in ſo doing be as innocent as theirs.

That Hypocrites are Whore-maſters I believe; and could heartily wiſh none elſe were ſo; then would not this vice daily encreaſe in reputation amongſt us as it does.

For the holy Scripture which conſiſts of ſo much variety, that I know no book of ſo ſmall a volume in the whole world does the like, cannot be ſuppoſed to be underſtood by every Perſon that can read, in the tenth part of it: and truly I believe no one man living underſtands it in every particular.

But to our Authours purpoſe; Is it decent or commendable in any man ſo to miſtime his advice to youth, as to be laught at for his labour? And if the Wiſe man ſays, a word ſpoke in due ſeaſon is like apples of gold in pictures of ſilver, *there is no doubt but thoſe places which he quotes in* Deuter. *ought to have their times when, as well as perſons to whom, they ought to be publiſhed.*

And now the conceal'd reaſon of writing this Tract is declar'd, namely, Ictus Piſcator ſapit, The burnt Child dreads the fire: *what then? why therefore the burnt Child's friend muſt not warm his fingers. But we ſhall have better reaſons anon I hope, otherwiſe Marriage will be found very neceſſary for Mankind ſtill, for all the tinkling concord of* Conjugium Conjurgium.

But before our Authour falls to his buſineſs in good earneſt, he treats his Readers with a complement, by telling them that notwithſtanding this following diſcourſe he may be in an errour,

errour, becauſe the greateſt Philoſophers, Mathematicians and Divines have been miſtaken; *which is a fair encouragement to the meſt modeſt of his Readers to belicve he thinks he is miſtaken, and if he thinks himſelf in an Error, in Juſtice they ought not to queſtion it.*

However this in his own method will make nothing to his purpoſe, unleſs he will inferr, that becauſe each of theſe Artiſts do not know every thing which belongs to their particular Science, that therefore they knew nothing. To reduce which to a Syllogiſm, a new Mode and Figure muſt be invented: for what inference can be deducted from the logomachal ſpeculation of Scoolmen, from the imperfect genealogies of the Jewes, as we ſo think them, being not acquainted with their cuſtoms in Pedegrees, from the bold inquiſitions of ſome perſons into the Arcana Dei, *things which God (as not belonging to us) has not reveal'd? does*

it therefore follow that we must needs be ignorant of the will of God Almity relating to our own duty which he has reveal'd by his blessed Son whilst he stayed here, and afterwards repeated by his Apostles in their several Epistles here and there, as the subject matter of which they treat requires? And particularly this duty of Marriage, the subject of our discourse, is plainly allowed of and commended by our Saviour for the ends before mentioned, and with some stricter limitations than Moses *confin'd the Jewes to: though this present Age in defiance of him turn off their wives at their pleasure. And all along* St. Paul *in his Epistles by charging the duties of Husbands and Wives so home, sufficiently commends this state: and as he does (I know) speak more honourably of Virginity in his epistle to the* Corinths, *so in that to the* Ephesians *(that he may be rightly understood) he bitterly condemns all uncleanness whatsoever*

in

in these words, Ephes. *Chap.* 5. *ver.* 5. For this you know, that no whoremongers, nor unclean person, nor covetous man, who is an Idolater, hath any inheritance in the Kingdom of God: *a dreadful sentence! So that whoever dissuades against Marriage, St.* Paul *positively tells* Timothy, *preaches the* Devils doctrine; *which opinion I hope Mr.* Seymar *will think in due time no disparagement to subscribe to.*

And in the Discourse where he reckons contradictions in the Scripture it self, one of which (as he thinks) must therefore needs be false, though granted, they make nothing to his purpose: yet knowing how slightly that sacred book is by some censured, I was willing to take notice with how much soundness of Judgment, as well as modesty the learned and pious Dr. Hammond *delivers his opinion concerning some of those places quoted by our Authour; as where St.* Stephen *saies in the* Acts,

seventy five souls went down with Jacob *into* Egypt, *and* Moses *reckons but seventy, the* Dr. *tells us it as an ordinary manner of speaking among the Hebrews to reckon those that were in the Loins of their Parents not born, as if they were really so, and five being born afterwards makes the number: with which agrees the* Septuagint, *which saies, seventy five souls came down. And in the next verse the difficulty that seems to arise from his saying that* Jacob *was carried into* Sichem *and laid in the sepulchre that* Abraham *bought for a summ of mony of the sons of* Emmor *of* Sichem, *is easilie reconciled with those two passages quoted by our Authour out of* Genesis, *by observing there were two burying places, one bought by* Abraham *of* Ephron *the* Hittite *in* Machpelah *before* Mamre *that is in* Hebron *in the land of* Canaan, *for four hundred Shekels; the other bought by*

Jacob

Jacob *of* Emmor *in* Salem *a City of* Shechem *in* Canaan *alſo, for one hundred Lambs, or pieces of money with that ſignature. And it is a frequent Hebraiſm as well to call the Father by the Son's name, as the Son by the Fathers. For further ſatisfaction who will be pleaſed to read the Drs. Annotations on that Chapter, may receive it. And when he ſaies that St.* Matthew *in his* 27. *Chap. quotes* Zachary *for* Jeremy; *and St.* Mark *in his firſt Chapter cites a paſſage out of* Iſaiah *which is in* Malachi, *he is miſtaken in both places; for St.* Matthew *in that Chap. and the* 9. *verſe quotes* Jeremy *for* Zachary *indeed, which Dr.* Hammond *ſaies was becauſe though we find it in his prophecie, he had it from a book of* Jeremias *which is ſince loſt: which made the Jewes ſay, the ſpirit of* Jeremy *reſted on* Zachary. *And for St.* Mark *in his firſt Chapter he mentions neither* Iſaiah *nor* Malachi: *his words are (verſe the ſecond)* ὡς γέ-

γραπται

γεγραπται ἐν τοῖς προφήταις, as it is written in the prophets; *and then he repeats the prophecie which indeed is ſpoke by* Iſaiah *Chap.* 40. *v.* 3. *and alſo by* Malachi *Chap.* 3. *v.* 1. *but neither of them are quoted by St.* Mark. *So Mr.* Seymar *need not give himſelf the trouble by running counter to the cuſtome of all Chriſtian Ages and commands of our Saviour and his Apoſtles, to be guilty of a miſtake, for he ſees the Proverb of* Humanum eſt errare *will eaſily be verified without that pains.*

Well, but he is for Marriage ſtill if it can be ſuitable, otherwiſe not: but no marriage can be ſuitable, therefore he is not for it. This is excellent Hocus Pocus: *however (quoth he)* it is a good way to palliate luſt in both Sexes. *Now St.* James, *Chap.* 1. *v.* 15 *ſaies, That* when luſt hath conceived it bringeth forth ſin, and ſin when it is finiſh'd, bringeth forth Death: *ſo that marriage by this his rule is the high-way to Hell, which whoever walks in*

cannot

cannot poſſibly miſs on, having palliating Hypocriſie to bear him company. But how this doctrine muſt be proved, whether by miracles, or the unerring ſpirit within, or by ſome new-faſhioned way not yet found out, I cannot imagine; however poor Momus *has his defiance, the Authour ſaies* he owes him nothing, *and in my judgment it's pitty he ſhould owe the Authour any thing.*

I have not had the fortune ſo much as to know the taſte of Hebrew roots; and the ſoil where I live being indifferent fruitful, I dare not plant any for fear of being laught at for my labour, for I am told

That Hebrew roots are never found
To flouriſh, but in barren ground.

However I wonder Mr. Seymar *won't allow of his own etymologie of* Cherub *from the Chaldee, rather than quote thoſe other from the Hebrew which are harſher and more improbable: and ſeeing*

ing that part of Meſopotamia *where* Abram *lived before he went to* Charran *was reputed part of* Chaldæa, *why might not there many words be in uſe among the Hebrews that had their derivation from the Chaldee, as among us hundreds that are pure High Dutch?*

And where he ſpeaks of the Calf which Aaron *made at the importunity of the people, it is plain by the very words of the Text, that ſeeing their Lawgiver* Moſes *had (as they thought) deſerted them, they were deſirous to change their Religion (in the ceremonial part of which they were but lately inſtructed) for the Idolatry of their late Maſters the* Egyptians, *whoſe chief God* Iſis, *was alwaies worſhipt in the likeneſs of an Oxe or Calf; and* Jeroboam's *Idolatry no doubt was in imitation of this firſt tranſgreſſion, where they had the authority of their high Prieſt* Aaron, *and the example of their Foreſathers to juſtifie them. This ſuppoſition cannot be thought ſtrange or unreaſonable if we do but remember that*

ſuch

ſuch was the inclination of the Iſraelites *in thoſe dayes to Idolatry, that they worſhipt ever and anon the Gods of thoſe very Nations they had conquered. And as it is but agreeable to the rules of civility to put the faireſt conſtruction upon any man's writings they will bear; ſo is it the higheſt duty to the holy Scriptures; the omiſſion of which is not only a crime committed againſt good manners, but Religion it ſelf.*

I heartily embrace his advice where (after he ſaies nothing can be written but what will bear ſome objection) he would have none eſteem themſelves infallible, but to be modeſt, and willing to learn: *but I hope it is no fault to know what a man has learnt; for example, I have learnt that Purity of life, and Probity of manners are the duties of Chriſtian Religion. and that a married ſtate invites us to both; and though the* Modus *the manner of Worſhip has been by Intereſt and Paſſion too violently contended for, yet Religion it ſelf was never diſputed of by*

any

any that could fairly pretend to the name of a Chriſtian: And againſt this I am ſure there ought not to be any objection.

For his A-Dieu which he gives his Readers, I being one of them cordially accept it; and take this opportunity to expreſs my thanks.

MAR-

MARRIAGE ASSERTED:

In Answer to a Book Entituled *Conjugium Conjurgium.*

Of Marriage.

CHAP. I.

Its Definition, Nature, Events.

WEll, now we are come to this dreadful Precipice of Marriage that *Philogynus* was tumbling down, which made our Authour give this fearful skream of

Conjugium

Conjugium Conjurgium, as if he had been ſtark out of his wits: it ſhews good nature indeed to be concerned for the miſchances which happen to our Friends; but is not our Authour apt to be ſcar'd? for ſurely the Precipice is not ſo dangerous, I have known many go down without breaking their necks: but however *Philogynus* by his conſent ſhall not venture. But ſeeing words are but wind, which ſpeedily convert (as our *Hobbiſts* Souls when they die) into the ſoft air; he is reſolved to reiterate his advice with his pen, by refuſing which *Philogynus* will be the ſole cauſe of his own deſtruction. And this diſcourſe ſhall remain as a *Monument* of his kindneſs to him *Ære perennius*,

Which ſhall be ſuch whit-leather meat,
Times Iron fangs ſhall never eat.

But though *Philogynus* may not venture down, I poor Devil muſt, and the

the firſt Monſter I meet withal is *Nubo* himſelf, whoſe Pedigree being from Νέφος a *Cloud* in Engliſh (from the cuſtom uſed among the Ancients to vail their Brides when they were led to their Huſbands, in token of the command their Huſbands were to have over them) Therefore *a man is overwhelm'd in darkneſs and loſt in a fog* that marries. And becauſe *Jugo* is *ex Jugum*, Therefore *wedlock is a yoak ſtuft with many cares, miſeries, vexations, diſcontents*, and all that rabblement. And becauſe there is an Hebrew word of his acquaintance that ſignifies *trouble*, therefore a married life has no other company but *troubles, adverſities, afflictions*, and ſo forth; but how he will teach Etymologies to make Syllogiſms I cannot imagine, no more than I can how Marriage which is in it ſelf honourable, can be *an impediment to honourable actions*, unleſs he accounts thoſe Actions honourable which *Faux* in *England* would and *Ravillac* in

France did commit: for *Osbern* another of the ſame tribe, a hater of marriage like himſelf, ſaies that married folk give greater ſecurity to the commonwealth where they live than ſuits with prudence: but neither this way can it poſſibly be (as our Authour would have it) *a hinderance to preferment:* No Prince ſurely would refuſe to employ as his Miniſters of State thoſe perſons only whoſe chiefeſt intereſt conſiſts in the conſtitution of his government, and accept thoſe who are leaſt capable of giving him ſufficient ſecurity for their Loyalty. But whether the Country where married men are denied preferments meerly becauſe they are ſo, be on this ſide the line or not, we muſt be content to be ignorant of till he writes next.

Our Authour does rightly obſerve, That *when the Devil had power given him to bereave Job of all but his life, yet he would not take his wife from him, but left her to torment him.* And *Solomon*

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in thoſe texts he quotes out of the *Proverbs*, and *Jeſus* the Son of *Sirach*, do both bear witneſs in apt and ſignificant expreſſions that a contentious and wicked wife is a very ſore affliction. And after his quotations he enumerates ſeveral ſad examples of men, ſome ruin'd, and others made perpetually miſerable in this life by their Wives: as *Solomon*, *Sampſon*, our *Edward* the ſecond, and others. I anſwer, that though the miſery which befel *Solomon* and *Sampſon* was cauſed by the breach of God Almighty's law by *Moſes* which forbad them to marry out of their own nation; yet however the conſequence of theſe Examples and the texts before mentioned is no more but this, that there are ſuch things as wicked women which ought to be avoided: but when *Solomon* and the ſame *Jeſus* do both celebrate in other texts the happineſs that the man enjoys which marries a vertuous woman, they are ſo far from decrying a married life as evil, that

by this their exceeding care in diſcovering the Rocks and Quick-ſands which a man that is not wary may ſplit on, they do not only ſuppoſe that there are numbers of women that are veirtuous, but alſo that Marriage is abſolutely neceſſary for humane life.

In another place where he ſaies almoſt every houſe can ſhew the Wife it's Maſter, what he means by making a woman a man (which no Act of Parliament ever yet tryed to do) I do not know. I have known many houſes where by the folly, ſloth or other more tolerable divertiſements of the huſband, the whole weight of family buſineſs has devolved upon the Wives ſhoulders; whom I ſhall rather ſtile a Slave than a Miſtreſs. As for thoſe Women who out of the Pride of their heart will uſurp Authority over the Man, let them go to St. *Paul's* Epiſtles for their penance.

But St. *Paul* himſelf in 1 Cor. 7. 2. ſaies, That thoſe *which marry ſhall have*

have trouble in the flesh; therefore our Authour would inferr, *none ought to marry*. But who will read the whole Chapter will find that St. *Paul* compares only the Virgin-with the married state, and prefers the former before the latter as freer from troubles and worldly business; but how this Text can any wayes dissuade *Philogynus* who leads (as his friend our Authour saies) *a voluptuous life*, from Marriage, the only way to make that life not a wicked one, he would do well to explain.

But his quotation out of St. *Luke*, Chap. 14. v. 20. is too disingenuous; where that he may justifie his ridiculous passion against Marriage, he wilfully perverts the words of our blessed Saviour himself, who because in a similitude of a great Supper which a certain man made, and inviting his friends they refused to come (but sent him their several excuses, among which one's was that he was newly

married, and therefore deſired to be excuſed) reflecting upon the ſtubborn Jewes who would not be perſuaded though by convincing miracles to believe him the true *Meſſias*, but ſome trivial excuſe or other they conſtantly made not to be happy gueſts of this his heavenly ſupper; which made him in the next verſe ſend his ſervant into the high wayes to gather the Gentiles, that the Kingdome of his Father might be repleniſhed with Believers; our Author therefore concludes that Chriſts meaning was that *the married ſtate* (ordained by God his Father in Paradiſe, and ſeconded and explain'd by himſelf at *Jeruſalem*) *is a hinderance to the attainment of everlaſting life.* Good God what pitiful ſhifts Men are forced to make uſe of to diſguiſe the Truth!

Now he comes to the true ſtate of the Queſtion, which is, Whether Marriage is not in it ſelf far more happy than a ſingle life, (I mean ſuch a one as he commends:) which compa-

riſon

riſon becauſe he waves at preſent, I muſt do ſo too, till I come to the Chapter where he diſcourſes of it. But before I leave this I muſt take notice of an inconvenience which he hints, and is a very great one, and many times brings ill conſequences to the married couple; And that is, when each party take wrong meaſures of their ſucceeding happineſs, and dream of an exact felicity from a ſtate of life (though the happieſt) upon earth, God never truſted out of heaven, and for which alone he has beſtowed upon mankind ſuch Seraphick hopes. Theſe falſe meaſures fruſtrating the expectation of fooliſh mindes, who are not prepared againſt the unavoidable troubles of humane life, without ſenſe or reaſon load their own ſtate of life (as I have known ſome old Bachelours alſo do) with theſe and ſuch like calumnies, as if the contrary condition of life to theirs were free; never recollecting how ſlender a penance they are condemn'd to in

pariſon of the fault of *Adam* (which every Sinner by being ſo, approves on) who after he was made exquiſitely wiſe and happy, gave his Maker the lie in the compaſs of four and twenty hours by a ſedate action; Wherefore it is not the condition of this or that ſort of life, but life it ſelf that is the cauſe of numerous troubles, and ſhameful death at the laſt.

In anſwer to what is objected that *Eve* by being married to *Adam* was the cauſe of his and his Poſterities deſtruction, I'le only return a few rhymes; for the honour God has ſince done the B. *Virgin*, reinſtates the ſex and makes them not at all in our debt: and let him talk what he will,

——*The Married State*
In honour far outvies the Cœlibate:
In the Creation's order 'twas made laſt,
And ſo the former in perfection paſt:
The loweſt rank of Creatures firſt began,
Then what had life, and then their
Maſter, Man; *Juſt*

Juſt ſo his firſt ſtate was in honour leſs,
Till the firſt-moving Good gave him this happineſs;
This perfect friend by Gods own hand deſign'd,
Fitted, and ſuited to his manly mind,
With ſoft and pliant Paſſions made to yield
To th' more robuſt, with which the man was fill'd;
Which eaſie temper too well the Serpent knew.
So her beſt Virtues her, and her Adam *out of* Eden *threw;*
Adam *was curſt, not that he lov'd his wife, but that he thought*
His God not true.

But our Authour will have it ſtill that they who deſign a married life *long till they have loſt their freedom, and are undone*; and the reaſon why they are *undone* are three clinches he has pickt up ſomewhere, which being only to ſhew his ſagacity are nothing to my pur-

porpose; I expect reason not clinches. The next thing I meet with is an *Acrostick* as he calls it, which standing full in my way with the wrong side outwards, I have made bold to set to rights, but he may know it again.

W *Wealth is which the Wife doth bring:*
I *Ioys without repentance loud can sing:*
F *Friendships sacred league does signifie:*
E *Entertains you with eternity.*
If in the name such happiness there be,
Misses to Fops, an honest Wife for me.

He concludes this Chapter with his subsequent divisions which are two, for *Society*, and *the continuation of our kind*, which he reckons the chief ends of Marriage, and proceeds to (whither I must wait on him) Member the first.

Member

MEMBER I.

Of the first end of Marriage, Society no Society.

WHere he confesses Marriage were *an Heaven upon earth, if it did but answer that end,* Society; and truly I am of the mind where it does not, it is no Hyperbole to call it a *Hell:* but here is the difference, *Solomon* in the old Testament and S. *Paul* in the new sufficiently knowing that there can no other expedient be found to answer that felicity which Marriage affords mankind, have very wisely, as well as charitably, laid down such unerring rules which, if observ'd, will render it a heaven upon earth. But on the other side, our Authour gives his Pupil no such rules to proceed by: but in a heat will not allow him to marry at all, under the penalty of *forfeiting his*

his wits, freedom, and happiness, all three together, and yet is not able to recommend to him any other sort of life to secure them. And where he saies *Marriage is a yoak*, he honours it more than he thinks for, if he doth but remember who it was that stiled the duties of Christianity it self a *yoak*; and upon due enquiry it will be found a part of it, so no heavier. But if the Man drawes counter iu the yoak, to the rules of justice and honesty (which is often enough seen) must the Wife be condemned? or is Marriage any whit disparaged? Is their any thing more ridiculous than to affirm a whole Society ought to be abolished because some of them are vicious? These arguments improved and applyed to those societies of Men, which are absolutely necessary for the cementing of the Government where they live, have been the cause of too too dreadful consequences in this Kingdome, by me not now to be remembred.

Sect.

SECT. I.

What Society in Marriage is.

HEre he repeats the duties of married folk each to other, firſt the Huſbands, and then the Wives: and concludes, That ſeeing there is none that performs this their duty exactly, he would adviſe his friend by no means to enter into that ſtate: which very argument without the leaſt violence offered to it (upon my former ſuppoſition of continency) may as well diſſuade an Infidel from turning Chriſtian becauſe that Religion does enjoyn ſuch purity of life, ſuch exalted charity to mankind, and ſuch unfeigned devotion to Godward, that no man ever yet (the Meſſias alone excepted) exactly obeyed. Neither can any friendſhip be contracted amongſt Equals, or dependencies between Inferiours and their Maſters, or indeed any ſociety laſt, unleſs each party

party, or at leaſt one ſide, reſolve not only to be content to wave ſome punctillioes of their due, but many times ſolid and real duties. This was the reaſon that our B. Saviour who ſtyles himſelf *the Prince of peace*, did ſo earneſtly recommend to all his followers that neceſſary duty of *forgiving each other, and requiting good for evil:* the omiſſion of this one duty (without which no man can be a Chriſtian) how ſlender a reputation ſo ever it has in the world, has been the cauſe of diſuniting ſmall and great Societies, and perpetually the ruine of thoſe who deſpiſe it moſt. The pleaſure and ſatisfaction as well as the Policy in ſo doing, I dare not recommend to any but who have tryed it.

And theſe moſt mighty *rocks* which Mr. *Seymar* ſees in a married life, are moſt of them but bubbles raiſed by the ſtorms of paſſion, and have no duration but in weak minds: and though I commend folly in none, yet is the female

Sex

Sex to be pardoned if their Paſſions of love, anger, fear, and the reſt are more predominant than Men's: for S. *Paul* by declaring they are the weaker veſſel, does confirm common experience that their judgements are not ſo fixed, nor their Reaſon ſo elated as that Sex which *is the glory of God*; though their other accompliſhments ſufficiently anſwer the end of their Creation to be *the glory of man*. What he therefore condemns as a fault in that Sex, is ſo far from being one, and gives them ſo good a luſtre, that I queſtion (though a vice in a man) whether it is not a perfection in them.

Nay in actions of prudence it ſelf (where Men ought to excel) there are Women that outdoe the generality; not that They are improved in wiſdom, but Men by debauchery moſt curſedly degenerated.

He concludes, *that ſeeing a hundred thouſand are ſhipwrackt, for one that arrives to his ſweet haven of contentment*

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in Marriage, he would advise *Philogynus* not to venture at all. I have said before that those who take wrong measures of their succeeding happiness either in this or any other sort of life, are beholding to themselves alone for having their expectation frustrated. There is no happiness here without its allay, but those minds who are most Masters of the affections, approach it neareſt. Marriage does both promise and afford a natural, and well grounded friendship (the best we can have on this side heaven) and comprehends in it all those petit satisfactions we receive in inferiour societies; and is the best barr to keep out sin, vanity and shame: it's decency and order sufficiently speak it's Authour; And if the wickedness of men in this state have so far disparaged it as to give it a false gloss to others, it is but time the cheat were discovered, that it is alone the weak passion of fools that complain of their cure when the pain is caused by the

the diſeaſe. And it is notorious that moſt men who ruine their eſtates do ſo either before they marry, or elſe by continuing ſome ſilly vanities they contracted before they entred into this regular condition of life.

That many married men come to ruine is certain, but is Marriage the natural genuine cauſe of their unhappineſs? What miſchief does neceſſarily follow that Vow which is to live continently with a wife in all the mutual acts of friendſhip? Is it not the breach of this vow, that is alone the cauſe of calamity? And whether the more underſtanding is not moſt guilty, I appeal, who by their Atheiſtical notions of the ſtate after Death, and by their lewd examples of life whileſt they ſtay here, invert the order of the fall in *Adam*, and perſuade the Women to be wicked.

For this is notorious, that what vice ſoever the Men bring in faſhion, the Women ſecond: it is not an Age

High-treason was as much in vogue, and dreſt in as good cloaths as whoring can be now; and texts of ſcripture were produced to diſcourage Loyalty, as now they be to diſhearten us from Marriage.

But as the Women did not then run into the ſame extravagancies of vice with the men, though they followed them, ſo now they alone do keep and retain that glorious ornament of Modeſty, which the Men have caſhiered themſelves, and endeavour ro rally out of them. To conclude, it is a moſt diſingenuous ſlander to load the weaker ſex with thoſe faults which we our ſelves commend to them for none, and they muſt be content to bear the accuſation, becauſe Cuſtom and their own innate baſhfulneſs forbid them a Repartee; for

No Arms of Steel they uſe for their defence,
Their Guards are only Love, and Innocence:

If

If Men, the wiſer Sex, lead them aſtray,
'Tis theſe that err, Duty bids them obey.

SECT. 2.

Of the events and concomitants of a married life.

WHere he continues his anger againſt Marriage, and quotes *Solomon's Eccleſiaſtes, Chap.* 7. to prove there is no ſuch thing as a good wife, the words are, *One man among a thouſand have I found, but a woman among all thoſe have I not found:* but who will obſerve the diſcourſe from the 23 verſe to the end of the Chapter, will find that *Solomon* after he had reckoned up his own obſervations concerning true wiſdome, and the reaſon of things, and what is real folly, ingenuouſly declares (a true ſign he had a

prospect of them all) the disquisition was too hard for him, and adds in the close of his complaint, that among the sons of men one in a thousand he had found that had acquired wisdome and knowledge, but of the female sex not one, no disparagement to them if rightly understood, far less a barr to this blessed societie of Marriage, all equality being the natural enemy to Societies. But *Solomon* in this very Chapter, and else-where as he does bitterly exclaim against wicked women, so he does in apt expressions set down the happiness of those who have virtuous, and industrious Wives: which sufficiently demonstrates *Solomon* did think a good Wife might be found; which me thinks Mr. *Seymar* is half of the mind himself, when he compares Marriage to an East *India* voyage, by which a man is either made or marr'd; the difference in the comparison is only that the poor Merchant cannot sometimes shun his ill fortune by a-

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ny forecaſt; he that enters into a married life may by timely prudence in his choice before-hand, and diſcreet managing of his affairs afterwards, very much contribute to his own happineſs.

But no *handſome* can be *honeſt*; and his reaſon is, becauſe a Ballad ſaies *Can ſhe be fair and honeſt too?* and if you wo'nt believe that, he produces ſome Latin clinches, Engliſh ones we have had before. Surely Arguments are very hard to come by when he is forced to ſupply their ſtead, with repeating of Ballads, and pittiful pedantick clinches in a ſubject of this weight and conſequence, wherein he endeavours no leſs than to unravel the original of all Societies and Governments upon the Earth.

The next courſe he takes to diſſuade *Philogynus* from marriage is to reckon up the ſeveral inconveniences of humour, one of which he muſt of neceſſity light on, therefore he had better never marry. I have been told by

good Logicians, that a *Dilemma* is no such dangerous argument as it seems to be, it cuts both wayes indeed, but a skilful Opponent may make it serve his turn as well as his Adversarys; So may any Man find as great advantages in most of Mr. *Seymar's* qualifications of Women, as he does inconveniences; for example, if she be not over-wise, why may not that coolness of temper make her owner of humility? which will render her full as commendable. And if she is a wise-woman in good earnest, her husband will be happy enough in her, for all Mr *Seymar* does not like her. And surely a young Lady that has not had threescore years experience of folly and vanity, may be as good company as if she had. But he himself (he saies) *was vext with a cross, unloving, undutiful wife*, therefore no man ever had or shall have any that is otherwise.

Next is some more hedge-rhymes against Women, and then *Philogynus*

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is aſkt *whether he is ſo mad to marry*, and after he will allow no man that marries to be in his wits, he raves and talks of *frenzie*, *Bedlam* and *madneſs*, to which all married men are by him (as he thinks) juſtly condemned; and ſo concludes this Section with a ſeeming allowance to his friend that he may marry if he can find a good wife, but no qualification (that he knows of) can make her ſo.

Juſt ſo the Madmen do in Bedlam *rave,*
Something they'd have but know not what to crave:
One lacks his love, t'other wants this fine thing;
A third a riband, and the fourth that ring:
Well take 'em all, they no contentment find,
Their want alas lies only in the mind:
And yet they think themſelves the only wiſe,
And us their juſter cenſurers deſpiſe:

So our Conjugium *recommends a wife,*
So that Conjurgium *will not gender strife.*
But neither young nor handsom she must be,
Such alwaies give Actæons *livery;*
A fool he saies he should himself despise,
And should be laught at by a wife that's wise:
Nor will he have a slut he can't abide her,
A Neat Dame will spend as if she were beside her.
Widow nor young nor old will do, nor Whore,
Nor one that's rich, well born, nor one that's poor.
What shall we do to give this Patient ease,
And these excentrique raving fits appease?
My Advice is, that his scull be streight trepan'd,
And th' empty shell with better brains be man'd.

Sect.

SECT. III.

The grounds and reaſons of Love reaſonleſs and groundleſs.

IN this Section the firſt thing is the definition of *Love*, which he ſaies is *a deſire bred of liking*, yet for all that *it is the product*, he ſaies, *of folly, and the paſſion of the Devil*; and his reaſon is becauſe *Plato* calls it *magnus dæmon*, which he is reſolved to Engliſh *great devil*; and becauſe *Plotinus* another Heathen no better ſkil'd in Chriſtianity than *Plato*, does not know whether it be a good *dæmon*, or a bad *dæmon*, or a paſſion, or all three, our *Conjugium* having the caſting voice, reſolves it into a bad *dæmon*, and calls it a vice.

That I may not be thought guilty of any fallacy, not ſo much as begging the Queſtion, I do declare that throughout theſe few ſheets, where I find any quotations of heathen Philoſophers, whoſe

whose opinions can be but conjectures any wayes repugnant to the Laws of Christianity, which is true reason cleared and refin'd, without further dispute I reject them, and in most places take no notice of them. The most improved wits could soar no higher than the fallacious guesses of depraved Reason, when Christianity has openly delivered us all knowledge that conduces to the least Jota of our happiness. So if the Scripture allows Marriage, the Precedent of which is, or ought alwaies to be Love, I matter not the brainsick fictions of the Poets, or the more grave mistakes of the antient Philosophers concerning it. But to return.

After he has acknowledged that *Love was the original cause both of the worlds creation, and redemption*, and that every thing that is beautiful ought to be loved; I wonder that the female sex, whose chiefest ornament and perfection is beauty, should be the only excepted.

cepted. Through the ſenſes indeed is convey'd all knowledge to the Soul, but her informations of beauty ſhe receives wholly from the eye, a ſenſe that conveys more knowledge and delight to the underſtanding than all the reſt put together: which makes me ignorant of the true cauſe why ſome modern Reformiſts, by caſhiering all painting, as well as ſculpture out of their Churches, compell their Proſelytes to acquire their knowledge in divine matters, through the dull and tedious Mæanders of the Ear. God indeed, as he is the ſource, and fountain of all beauty, is properly alone the object of love; and when ever we pay any of thoſe rayes, which we ſee faint and ſcatter'd in this his world, any ſuch devotion and love, of which he ought to be the ſole object, it is no leſs than Idolatry: but not to like or approve the beauty of the Univerſe, ſo as to admire its exact ſymmetry and proportions, is not Religion put ſtupidity.

Where our Authour makes a tripartite division of Love for the ends of *Pleasure*, *honesty* or *profit*, he mistakes this passion (if the name is not too slender for this noble motion of the soul) which has no prospect of other ends, but only the desire of union, and being the same as the object loved: for the immoderate desire of wealth, *covetousness*, arises from the Passion *Fear*, which never governs but in weak and impotent minds: and to this passion the lowest rank of beasts have their refuge both for their food and safety.

That Seraphick love wherewith the Saints and Angels incessantly do adore the great *Jehovah*, by a peculiar priviledge in broken and weak shadowes is permitted to descend upon the souls of the highest of mankind, while the rest have no sense of it at all; this indeed when misapplyed in the adoring a Woman, is a fault of a dark dye: but either positively to affirm,

firm, or to imply by inferences that beauty in a woman is neither to be liked, not loved, though the design be to contract the exalted friendship of Marriage, is an opinion as irrational as unjust.

Beauty
The onely ray of uncreated light
God e're did trust to humane sight:
To Man his best belov'd, by Man's best friend he sends
The Royal Present, and withal commends
The Bearer to his kindness: it would be
Strange beyond wonder, if but by this worlds Epitome
so great a Gift, so great a Giver should at once neglected be.

I am come now to his mechanick motion of the Animal Spirits in this Passion, which being a translation word for word from the great *Des Cartes* and not at all to the purpose, I take no farther

ther notice of; only thus, That though Love is it self a pure action of the Soul, yet is there such a harmony betwixt her and the body by reason of those imperceptible ligaments, the vital spirits, which are meerly corporeal, and are the sole life of Brutes, that many times, nay most frequently, it so happens that some other Passion accompanies this most noble one of Love, and too too often excludes her by the consent of a deprav'd will. Thus indeed Lust frequently possesses the whole Man, and by borrowing the splendid name of Love, scandalizes her, but only in the opinion of short-sighted Men. Wherefore I must deny what Mr. *Seymar* so confidently affirms, *That the Love of women's beauty, is lust*, especially when Marriage is the design, the laws of which run counter to Lust, and when observed (which is easy enough) a certain remedy against it.

As there is a Lust of the flesh, so St. *Paul* witnesses there is a Lust of the

eye

eye alſo, becauſe the deſires of it are boundleſs, it is never ſatisfied with ſeeing: but Marriage regulates and confines theſe boundleſs deſires of the fleſh; therefore the love of the woman we intend to marry, ought not, nor cannot have any other name than Love, without violating the lawes of ſpeech and reaſon. It neither is, or ought to be in the ſame degree of purity with that before mentioned, but however it carries enough of it, if the deſign be virtuous, to deſerve the title of Love; for it naturally affords ſuch mutual, and reciprocal kindneſſes, as will eaſily invite each party to the performance of that command, to *love each other as themſelves*: for the intereſts of married people are ſo exactly the ſame in all things whatſoever, that whoever will but obey the eaſy directions of nature, to be kind to themſelves, cannot poſſibly be otherwiſe to their companion. So though contrary intereſts may disjoyn Father

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from Son, and Brothers of the same womb from each other; yet here alone in this state nothing but Folly, or Passion the daughter of her, can be the cause of a disunion in affections, which made *Ecclesiasticus* in his 26. Chap. and 24. verse proclaim, *He that gets a wife gets a possession, a help like to himself and a pillar of rest.*

I do grant Mr. *Seymar* that there is a *beauty which is conveyed to us by the internal senses*, but withall we have larger and more refined conceptions of it than any that is convey'd to us by the eye; for the Imagination, a pure act of the soul, soars far above these earthly things which the external senses convey to the Understanding: but he would inferr that those which affirm Women have beauty are mistaken, because what is convey'd to the soul by the senses, presents things generally more false than what is communicated to it by Reason. The Answer is obvious, Reason and the senses can never

never be opponents where the ſubject matter ought primarily to be judged by the ſenſes: a man in a Fever that ſaies ſugar is bitter, does really taſte it ſo, and his reaſon ſeconds it: the Muſick I hear though never ſo grating to anothers ear, if my ſenſe of hearing likes it, my Reaſon will approve of it. Where he ſaies, *ſome are fantaſtical in their loves*; I repeat again, all paſſions as well as this miſapplyed either for time or perſon may be evil, but regularly and diſcreetly uſed, are good; as this particular one of Love to a diſingaged perſon in order to marry her, and live vertuouſly with her, does not onely deſerve the honourable name, and title of Love, but withall is an action (far from *a vice*, as our Authour would have it, but) commendable and well pleaſing in the ſight of God and all wiſe men: which I think is ſufficiently proved.

Now comes his proof *that Love is*

the paſſion of the Devil, becauſe the Heathen which were really worſhippers of the Devil, under the names of *Jupiter*, *Mars*, &c. talk extravagantly of what they underſtand not: Then *Lucian* and his raillery is produced, to render this noble flame of Love ridiculous: and after ſome more heatheniſh dreams and fictions, he quotes *Gen.* Chap. 1. v. 27. in order to abuſe it, for he will allow *Moſes* writings no more credit than the Heathens fictions, by firſt miſtaking, and then calling it but *a fancy*: for he would have his Readers believe that *Adam* was firſt an Hermaphrodite, a conceit as wild as it is wicked; for whoever reads the hiſtory of the Creation, will find that *Moſes* does firſt ſet it down in general terms, and then deſcends to particulars, a ſort of ſpeaking very uſual at this day, and of which no Man that ever converſt with Men or Books, can poſſibly be ignorant. From the holy writ to heatheniſm he goes again,

gain, and tells the ſtorys of *Mars* his Amours, and *Vulcan's breaking his leg with a fall from heaven*, and Madam *Junos* jealouſie, with the fiction of *Jove* and *Danaë*, and with ſuch ſchool-boyes diſcourſe he runs over three leaves, for no other reaſon as I can gueſs, but to amuſe his Reader; for not the leaſt colour of an Argument can be deduced from them to convince a Chriſtian who believes none of them, that either Marriage or his concomitant Love is a vice.

But though Chriſtians don't think them Gods, *Conjugium* does, for he ſaies that not onely over *the Gods*, but *the Devils* alſo *Love tyrannizes*; and his *Authors* (he ſaies) *are worthy of credit*, where he has ſtories, which are about *Incubi*, *Succubi*, *Fauns* and *Satyres*: but amidſt theſe dreams the Holy Writ muſt not ſcape unperverted, for *Gen.* 6. v. 4. where it is ſaid, *The ſons of God went in to the daughters of men, and of them begat Gyants*;

he will have it that the blessed Angels of God sent for the tuition and safeguard of Men, betrayed their trust and enticed the Women to be wicked, of whom they begat Gyants. Besides the absurdity in reason that an incorporeal Being can be the Parent of a corporeal, the assertion does not onely oppose the honour and providence of God Almighty in his government of the Earth, but contradict the opinions of the Ancient Fathers, as well as the modern belief of the Catholick, and all Reformed Churches: who do unanimously agree, that by the *Sons of God* were meant the Sons of *Seth*, who were so called because they profest the true Faith; and those of *Cain's* issue which followed erroneous and wicked opinions, were therefore called *the Children of Men*; Terms as distinctive and intelligible in the Age before the Flood, as that of Jewes and Gentiles was afterwards.

His last evidence that this same *Love*

is

is the paſſion of the Devil, is the repetition of ſundry relations concerning *Succubi*, and *Incubi*; the ſtoryes I know are numerous, but the truth of them as uncertain. It is a very difficult thing to diſtinguiſh between a reality and a deluſion in ſuch caſes: for if the Grand Impoſtor can put a cheat upon our ſenſes (which is granted by moſt that by the divine permiſſion he can) it will be very difficult for the Underſtanding which receives her information from them, to judge of the deluſion: Much harder would it be, if it ſhould be found to be only the effect of the diſeaſe of Melancholy, which we have reaſon enough to ſuſpect, becauſe we receive all thoſe relations from perſons which are afflicted with that diſtemper, which does not only hinder the regular motion of ſome one particular ſenſe, but offers violence to the Underſtanding it ſelf, and will not permit her to receive any information (no not by Reaſon) of

the true ſtate of things, but through the falſe perſpective of a miſtaken fancy. However giving, but not granting, that theſe Diabolical violences to humane nature are real, the conſequence can be but this, that ſeeing his malice is ſo tranſcendent that he will counterfeit his own nature rather than not deſtroy mankind, it behoves man without delay to furniſh himſelf *with the whole armour of God, that he may be able to ſtand againſt the wiles of the Devil*, Epheſ. 6. 11. But neither thus can Mr. *Seymar* prove that either Love or Luſt are the Devils paſſions. And becauſe he is a grand Lyar and our eternal enemy that *continually goes about ſeeking which of us he can devour*, that therefore we ſhould neglect either carelеſly through miſtake, or deſignedly, our obedience to the Laws of God; ofwhich Marriage is one, to thoſe that cannot live continently; is ſuch an inference that I know not to which I ought rather to condemn it, whe-

ther to malicious impiety, or ſuperlative frenzy.

The next diſſuaſive is becauſe the Bruits are *commanded by love to continue their kinds*; in which he is miſtaken; as it is not luſt in them becauſe it is no fault, ſo neither can it be Love which is peculiar only to rational creatures. So I leave our Authour to find a name for it. But if Nature perſuades them, Reaſon me-thinks ſhould us to continue our kind without being afraid to be laught at, becauſe our kind is more noble, and deſigned to greater ends.

Then the ſympathy betwen inanimate creatures are recounted to diſſuade *Philogynus* from a Wife, as the *Iron* and *Loadſtone*, *Vine* and *Elmne*, and ſo forth; that is, becauſe the whole Univerſe is cemented together by Love or ſympathy, therefore Mankind, of which the Woman is a *ſpecies*, muſt be the onely creatures exempt.

Next he will allow that *rational*

creatures do Love, but he saies 'tis *nothing but lust when all's done*, and they that have it *lack rationality*: and then he tells us that *Plotinus is in the right, that this Devil Love, is partly Devil, partly a God, and partly a passion*: yet for all *Plotinus* has parted the stakes, he saies *it is all three, the God of Gods*; such prophane contradictory Bombast his Readers must be content with, and if they will marry he has no other Arguments to hinder them. He concludes this Chapter by repeating what he has babled before that *Love is Lust*, and an old Wives fable *how it was thrown out of heaven with his wings clipt, and so may go to hell, but can never come there again*, with such stuffe which one would think should be below the Pen of any Gentleman to converse with, in order to scandalize this noble Act of the soul, of which the Treasures in Heaven are an object, and which the wisest and greatest of Men have allowed; for

Adam's

Adam's wise heart was with this Passi-
on fill'd,
Paradise an object worthy could not
yield,
Till that a mighty miracle was show'n
Angelick beauty; but the flesh his own
Made by the hands of the great God, but
how unknown.
So now those present Monarchs that
command
By just Inheritance his seas, and Land
Cut into small, and petty signeuries,
Objects however of our wandring eyes,
To whom as Gods their Subjects ho-
nour pay,
And all their Laws unquestion'd do
obey,
When they'l be happy, from their
Thrones must come
And in their Royal breasts give Love a
room:
Love more contentment to the mind
affords,
Than Kingdomes conquer'd by the just-
est swords.

SUB-

SUB-SECT. I.

What the grounds and reasons of Love are.

HEre he saies, *That let the Stoicks talk what they will, they are stocks and not men that do not love a woman, that are not enclined to their embraces*; but those *charms* which *allure* them, he wonders should persuade *Philogynus* to *marry* them. And now he thinks he has made *Philogynus* an amends; it would have been too hard to have denied his friend a Woman upon all accounts; a *Wife* he may not have, that's like a *fool* or *a madman*, but a *Wench* he will allow him: and yet methinks the obligation is no great one, because he does not tell his friend how he should treat her. The wisest and richest of men have never failed of being ruin'd by them; and in my Judgement, *Poverty* and the *Pox* are more into-

intolerable grievances than any Mr. *Seymar*, now he's angry, can pick out of a married life: and at a cheaper rate than one of them I am ſure no Man could ever procure Miſſes.

And now he puts on a diſguiſe, he would have his friend *not marry barely for beauty without ſome other excellent endowments of the ſoul*, and yet from this very ſection to the end of his book he endeavours to prove, that no Womans ſoul is endowed with any excellency whatſoever; but railes againſt the whole ſex in ill language, and does not only compare them, but place them in wickedneſs beneath the Devil himſelf; as I ſhall more particularly obſerve as I go on.

Then he makes ſix diviſions on which love of men to women are grounded, and laughs at them, by ſtiling them *goodly groundſall*, although Virtue, Piety and Honeſty be his three firſt.

He ſaies further it is an *infirmity* for

for a man to love a woman, because she is not *really* amiable, but in his *fancy* onely, *which he can give no reason for, and the sensitive* (that is the natural) *faculty overrules.* But he forgets that the highest of Laws are those which Nature gives, all written precepts are beneath them; and as it is a sin to be guilty of the breach of the latter, it is monstrous to be guilty of the breach of any of the former. The ingenious Sir *Thomas Overbury* in the choice of a wife comes home to this case in these words.

So fair at least let me imagine her,
That thought to me is Truth, opinion
Cannot in matter of opinion erre;
With no eyes shall I see her but my own.
And as my fancy her conceives to be,
Even such my senses do both feel and
see.

And as I said before, what the eye thinks beautiful, the Reason will approve to be so too. DIVI-

DIVISION I.

Virtue, Piety and Honesty.

THis Division begins with a great deal of Truth, and Ingenuity, that in the choice of a Wife we ought to found our love to her, on the right basis of *virtue, piety and honesty*, from whence we may certainly promise our selves a future life full of content, and happiness. To attest which truth Mr. *Seymar* brings numerous quotations from *Jesus* the son of *Syrach*, and *Solomon* himself: and ends by telling us that *such women as these do fear the Lord, and they shall be praised.*

His next assertion is as true, that where *love to a woman is grounded on any other foundation than virtue and piety, there can be no real, no lasting content*; and his reason is a sound one, that *the wisdome of the mind is far more beautiful than the lineaments of the face.*

This

This diſcourſe is both befitting a Chriſtian and a Gentleman, and if he would have been pleaſed to proceed to inform his friend of the means to find ſuch a beautiful ſoul (as no doubt there are millions) under the ill pleaſing Vizors of looſe cuſtomes, childiſh humours and our modern way of breeding, he would have laid ſuch an obligation on him, as would have deſerved the honourable title of a Friend. But he on the contrary, dehorts him from all inquiſitions of this nature by telling him *ſuch a woman is rara avis*, a Latin proverb appliable to a thing that in Nature has no being, as a *black ſwan*; and declares that they are *creatures ſtuft with hypocriſy, ſubtlety, flattery and all ſort of miſchief, having no truth nor the fear of God in them:* And *Solomon* is quoted to prove the univerſal wickedneſs of the ſex, who but juſt now by his own confeſſion did (by earneſtly commending to his ſon a good Wife, then by explaining

plaining and delineating what ſort of women he eſteemed ſo) not only ſuppoſe that there be many ſuch, but alſo that his ſon by obſerving his rules and directions might eaſily find one. And this very deſcription *Prov.* 7.5. (and elſewhere throughout his books) of a wicked woman, are onely ſigns and obſervations that he had gained by his experience what ſort of woman would prove a bad Wife, that his Son might avoid her; as this particular verſe of a wheedling ſmooth tongue, a ſign of a falſe heart: though this verſe be more properly the character of one that will prove an Adultereſs. So in other places he commends induſtry, humility and piety, as good qualifications in a Wife, that will make her Huſband undoubtedly happy.

Then our Authonr repeats ſeveral examples, of *Solomon*, *Sampſon* and others, that were ruin'd by their Wives: and runs over two leaves

in

in quotations from *Jeſus* the Son of *Syrach* of his diſlike of bad Wives, till he comes to a copy of criminal rhymes againſt the whole ſex, which end——

She is worſe and may in time foreſtal
The Devil, and be the damning of us all.

Though our *Conjugium* might happily in his youth receive ſuch ſignal inconveniences from women, that may have heat him into this rage againſt them all; yet me-thinks the honour due to the *B. Virgin*, who was born a woman, might give ſome allay if not to his anger, yet how-ever to the foulneſs of the language.

He proceeds, *They are full of ſelf-ends, rebellion, pride, envy, &c. never good but when they are pleaſed, and that is impoſſible; like the Devil, nay exceed his infernal Majeſtie in miſchief.* Theſe are his own words. Then all the Planets are Produced for witneſſes

neſſes how wicked women be, which after his own method I have turn'd a little nearer truth, that he may ſee the Planets make more againſt him than for him, as thus:

Saturn *gives fear leſt ſhe her Man diſ-*
pleaſe:
Jove *wiſdome gives to rule her houſe*
with eaſe:
Mars *well tim'd Anger does on the*
Wife beſtow:
Sol *affords riches to her painfull brow:*
Venus *gives beauty which is judg'd*
by light,
And ſoſter pleaſures in the ſilent night:
Mercury *her tongue with balſom-wit*
does fill:
Luna *t' obey gives her a moving Will.*

Theſe Rhymes are ſcarce worth reading, but the fancy is our Authors, I only chang'd the Verſe.

But now let us ſeriouſly examine theſe high & mighty accuſations which Mr. *Seymar* has loaded the half of man-

kind withal, and confined them to the female Sex.

It is well observed by the learned *Camden*, and by *Seneca* before him, how improper the expression is when we say, *manners are more corrupt, and things are worse than they were in the Ages before us.* Each Age has its proper disease of vice; things stand at a stay, only moving to and fro as the billowes of the sea in a calm: one Age produces strange anomalous garments, happily covering as deformed minds; another, excess of riot and banquetting; Sometimes Rebellion, Treason, Murther and Sacrilege is the mode; the next Age find no fault with Adulterers, Whoremongers nor Sodomites. So of Nations may be observed, a Vice that is capital in one Countrey, is scarce taken notice of in another: And all Customes which are the strongest of Laws, because voluntarily assented to by the generality of a Countrey, cannot be introduced by other than those who have most credit and reputation

putation among the Vulgar. That this is true the Authours of the laſt Hurricane in this our native Countrey can atteſt. Now if it can be proved that the female ſex are not in a capacity to bring into vogue any of theſe epidemick vices, this muſt at leaſt be the conſequence, that in this particular of giving reputation to wickedneſs, the other ſex muſt be guilty alone. But I muſt go farther and affirm, that there are vices and thoſe no ſmall ones continually practiſed and allowed by our own ſex, which their inclinations do naturally divert them from; and Cuſtom though to us, has not been ſo injurious to them yet, as to give them the paſport of decency amongſt them; which is ſo good a barr as puts them almoſt out of a capacity of being guilty .In this rank I account Treaſons, Murthers by Duels and otherwiſe, Drunkenneſs, Cheats, Perjury, Prophaneneſs and Blaſphemy, with others which I omit: and though ſome have endeavoured to de-

bauch the Women so far as to make them guilty of some of them; yet is their number but very few in comparison of men, whose daily practice is most of them. But there is no vice the Women are guilty of, but is as frequently practised by men, and most of their faults have received not onely their advice, and approbation, but their importunity for the committing. Which is enough for the first thing I design to prove, that the Female sex is less wicked than the Male.

The dignity of the Woman in the Creation was to be the Man's companion and Partner in the delights of Paradise, to which end she was endued with a rational soul: and though in one Ray of Divinity, Wisdome, the Man excelled; yet in that other of Beauty, she was his Superiour. So wisely ordered by the great Creatour, that whilst she admired and obey'd him for the greater perfection; he did no less admire, and love her for the less. So by the rules of the Creation

the

the diſtance was not ſo great nor ſhe ſo vile, as to be deſpiſed.

She fell indeed, and was *firſt in the tranſgreſſion*: but Man whoſe priviledge was to be the wiſer, followed her; and God Almighty's pardon was equally extenſive to the one ſex, as the other: and as ſhe had one curſe more than Man, ſo ſhe had an honour beyond him, *The ſeed of the woman ſhall break the Serpents head*, which promiſe when compleated, we find our Saviour equally converſing with women as men: from a Woman alone he received his fleſh, and to a Woman he did firſt reveal the hard truth of his Reſurrection. This ſex had the honour to bear him company to the Croſs, and the only ſecular concern he minded in his Agony, was to bid his beloved Diſciple take care of the B. Virgin his mother. Which certainly is enough to convince any Chriſtian, that of the female ſex there are, and of thoſe not a few, far beneath the Devils in Iniquity.

The Hiſtorical Part in both Teſtaments have recorded the names of ſeveral that were eminent for piety, virtue and honeſty. Amongſt whom *Sarah* the wife of *Abraham* the patriarch will ſtand ſo long as the world laſts for an exemplary pattern of humility, and obedience.

In all other Hiſtories ancient and modern, Civil and Eccleſiaſtical, and more particularly in our Engliſh Chronicles occurr ſeveral Examples of gallant and virtuous Women: and though I muſt grant there are thoſe that are otherwiſe, yet that makes againſt Mr. *Seymar*; for *Solomon*, *David* in the buſineſs of *Bathſheba*, *Solyman* the Magnificent, *Holoſernes*, our *Ed.* 4. and the reſt which he quotes, received their ſeveral damages not by entring into the ſtate of Matrimony, but flying from it, as he perſuades his friend here to do: and though there are many Wives that may truly be ſaid to be ſore afflictions, yet common obſervation and

expe-

experience proves it, that where one man is ruin'd by entring into the regular eſtate of Wedlock, there are hundreds, I might ſay thouſands, that are loſt by ſhunning the ſolid content, and true friendſhip of a Wife, for the giggling, and hypocritical careſſes of a Miſs. Theſe were the women *Solomon* points at, and cautions his Son of under the ſcandalous name of *wicked* and *fools*. The ſon of *Syrach's* obſervations ſecond his, and are all to the very ſame purpoſe: but to affirm that either of them deſigned to dehort Mankind from Marriage, is maliciouſly to pervert the holy Scriptures to a contrary ſence; for by theſe their cautions they ſuppoſed Marriage not only lawful, but neceſſary; aud the doom attending the man that perverts holy writt (how practical ſoever the Cuſtom has been both by Preſs and Pulpit) take from St. *John* in his *Revelations*, Chap. 22. verſ. 18, 19. *If any man ſhall add to theſe things, God ſhall add to him the*

plagues that are written in this book; and if any man shall take away from the words of the book of this prophecie, God shall take away his part out of the book of life, and out of the holy City, and from the things which are written in this book. And that it may appear that this terrible threatning is not confined to St. *John's* Revelations, who will give himself the trouble will find, though in other words, *Moses* denouncing it in *Deuteronomie*, Chap. 4. ver. 2. and *Solomon* to the same purpose in the *Proverbs*, Chap. 30. v. 6.

To couclude with these malicious and false accusations against women; If *Michael* an Archangel durst not give a condemned Spirit ill language, though opposed by him in the prosecution of his Masters command: how far has this Gentleman's tongue exceeded the bounds of modesty, to calumniate the whole female sex in such foul expressions, as are not fit to be given the greatest of Criminals, whenas Millions of these will one day be ac-

accepted of to be bright Inhabitants of Heaven?

DIVISION II.

Beauty.

THis diviſion is to perſuade his friend that no Women are handſom, and his reaſon is, becauſe all Mankind never was agreed upon the ſame complexion, ſhape, ſtature and proportion that ought to occurr for the perfecting a compleat beauty; and yet he grants that evey individual man can find a woman which he eſteems ſo: then if men (as no doubt they are) be the ſole Judges of beauty in women, for whom alone they were made, and they by this their divided choice of love allow beauty to be found in every complexion, ſhape and ſtature, Mr. *Seymar* who will not allow Beauty to belong to any

any of them, cannot by this his own rule take it ill to be thought none of the number of Mankind.

The Barbarians he allows were so far civilized by Nature as to pay respect to *a beautiful woman*, and defines *beauty* to be *an exact symmetry of parts*; which by his own Proverb of *Quot homines tot sententiæ*, So many men so many minds, must come under the judgement of the fancy alone; which being the immediate product of the soul, does by her approbation of a beauty declare the secret sympathy between the Lover and the Woman loved; and the approbation of anothers judgement in the case is ridiculous and needless.

It is too true, those glorious beauties which adorn the female sex, have besides Time that never fails, hundreds of Accidents that are its mortal enemys, and before the gayety of youth is ended, many times puff it into nothing; Sin has made Mankind too

too Wicked to have theſe favours continue long; but Life it ſelf, and all its other inferiour ſatisfactions are as ſhort-lived as this; and there is none ſure that would part with a happy life becauſe he muſt not enjoy it a whole Century of years. Who remains not ſatisfied, muſt adjourn his expectations to eternity, where neither Life or Beauty ever will have end.

Next his Ballad of *Can ſhe be fair and honeſt too*, is the ſecond time produced, to prove that all beautiful women (though juſt now he would not allow there was any ſuch in the world) are fools or whores; a beautiful body is commonly the Index of as fair a mind: and that all handſom women muſt be fools is no more neceſſary than that all Poets with old *Homer* muſt be blind.

He quotes *Prov.* 31. 30. to what purpoſe I know not; for *Solomon* there tells his ſon, that women that fear God

God will make the beſt wives; and therefore adviſes him to make that the chief ground of his love, becauſe beauty is vain and tranſitory.

But our Authour would have us when we like a handſom woman, to think her *duſt and aſhes*: that ſhe may in time be duſt and aſhes I believe, but for my life I cannot think her ſo when all my five ſenſes tell me to the contrary: She is my Equal, and like will to like. I know my doom is to be one of our Authour's *Dizzards*, which I am contented with: for truly ſeeing he will allow the Women no Beauty, Men ought not to take it unkindly that he will allow them no Wit.

DIVI-

DIVISION III.

Riches, Greatneſs.

THat our Authour does not like *Beauty* he told us in his laſt Diviſion, and now he would perſuade us he can't abide *Money* if his Wife brings it: but ſurely Money is no Chimæra of the fancy though Beauty be: all the world have agreed long ſince that Gold is better than Braſs: and there is never a *Hobbiſt* in Chriſtendome that is ſo ſtupid, but believes it a real ſubſtance; the fault of it I cannot imagine, let's hear our Authours accuſations.

Imprimis. *Money is a Goddeſs and the world worſhips it.*

Item. *They that marry for money, marry a whore.*

Item. *They that marry for money will have children that ſhall be nonſencical,*

ſencical, Gooſcapical, coxcomical Ideots.

Item. (which is the moſt dreadful thing of all, eſpecially for thoſe that have no land) *They that marry for money muſt make their Wife a Joynture.*

For the *Imprimis*, I have heard that there are ſome Countries that think the Sun a God and worſhip him; yet for all that I can be content with his company in my garden, without any danger of Idolatry. And I am of the mind there may ſome other uſe be found for Money beſides praying to it. For the two firſt *Items*, they are both new, that Money will beget *gooſcapical Children*; and that all *rich women are whores*; if our Authour could but make all Whores rich, he would go nigh to be ſearcht for the Philoſophers ſtone. But for the laſt accuſation I cannot deny but that it is a moſt wicked, odious and abominable fact,

fact, worſe than Witch-craft it ſelf, to do what a man can't do, that is to ſay, to make a wife a Joynture when a man has not one foot of land.

But when *Philogynus* has found a woman that is owner of Piety and Virtue; and *Solomon* witneſſes that ſuch there are; the additions of *Riches* and *Beautie* will ſcarce divert him (if he is in his right ſenſes) from making her his Wife.

DIVISION IV.

Apparel, Deportment.

HEre he ſaies firſt that *fine cloaths take fools*; and I am of his mind, that whoever values either himſelf or any body elſe for their Cloaths, is and ought to be content to be accounted a fool: but there is a contrary opinion that will give *him* that reputation, which is, to think that there

is

is any habit of cloaths so exotique, as to declare a wicked mind.

The Country a man lives in, his Quality, Time and station must cloath him; and when the women are to blame in this particular, it is no errour of Will but of Judgement onely, the lowest of faults and parponable enough in that Sex. As it is a sign of folly in any to esteem themselves the better for rich and modish garments; so is it the disease of old and grave minds to censure those that wear them therefore foolish, or not pious.

But he saies a woman stark naked is an Antidote against liking her, she's beholding onely to her cloaths for her Beauty; and the Travailers he saies tell him so. Among all the Travails that I have seen I can find no such place, but the *Cape of good hope* in *Africk* that he means; from whence I fancy our Authour has taken this new model of an Unmarried Com-

Common-wealth: there they never marry, but couple promiſcuouſly (with the Baboons ſometimes when the Spirit moves them) without being ſcared with the damned Bulbeggars of Adultery, Inceſt and other yet more horrid crimes; and for relation of Wife, Brother, Son, Uncle and ſo forth, they have no occaſion for the names. This Model he recommends to old *England*, as *Harrington* did in the laſt Age his *Rota* of a Common-wealth: and in my opinion that Country that accepts of the one, will find it neceſſary to take the other too. But for all his gravity, I am of the mind that if he ſhould be ſo unfortunate, as once in his life-time to be lockt into a room, with one of our Engliſh or *French* Ladies, that we *Gooſcapical* Lovers call young and handſom; if ſhe ſhould be naked, the ſight would not be ſo terrible as to make him break his neck out at window to be rid of her.

His

His example of the Gentleman of *Florence* that married an ugly wife by candle-light, and was fain to be beholding to the Sun next morning to know what shape she was on, by my consent should have kept her in a room that always needed a candle; but what is this to *England?* have not our Laws sufficientlie provided against such mistakes by confining the ceremony of Marriage to be performed within the compass of those hours, that who is not alwayes drunk, must of necessity then be sober? But what if some Men commit mistakes in their most serious actions of life, as purchasing of land, making of Wills and settlements, marrying and the like? must therefore no body buy land? nor make a Will? nor provide for his Children, because there is a possibility that a Law-suit may be the consequence of it?

Well, to gratifie our *Conjugium*, if he will but allow that his friend may

may find a Wife that has Piety, Virtue, Beauty and Riches; for her Cloaths rather than they ſhould trouble him, if he will but promiſe to make them in the faſhion, it is more than I know that he himſelf may not be admitted to be the Taylor.

DIVISION V.

Familiarity, Diſcourſe, Singing, Muſick, Dancing, &c.

OUr Authour has almoſt forgot what he deſigned to prove, which was, That all who marry are Fools and Madmen, under the names of *Aſſes*, *Dizzards*, *Gooſcaps* and the like: for if there are ſuch women who are owners of the two eſſential qualifications of piety and virtue, and have thoſe ſubſtantial and neceſſary additions of Riches and Beauty, neither ſinging, Muſick or Dancing

will be any impediment from diſcourſe and familiarity with the woman a man deſigns to marry. And hitherto his diſſuaſions have been ſo frivolous, that ſuch ſolid qualifications will eaſily over-balance them.

How ſlightly his Gravity may think of thoſe cheerful and innocent divertiſements which are uſual betwixt the young couple that are reſolved to enter into this moſt ſacred and obligatory league of true Virtue, it matters not: The cuſtome of particular Countries, ſome of which allow more, and ſome leſs freedom of converſe between the two Lovers before the conſummation of the marriage by the Prieſt, is not my taſk at preſent to cenſure: but as thoſe diſeaſes in the body which ariſe from Melancholy, are far more dangerous and difficult to cure, than thoſe which the more ſanguine complexions are inclined to; ſo do thoſe diſeaſes of mind which Gravity and ſedateneſs

of

of temper accompany, more properly deſerve the ſcandalous imputation of folly, than the moſt impertinent and laughing humour in the World. And *Solomon* that has pronounc'd all our inferiour actions and deſignes of life which do not immediately tend to that felicity that muſt for ever laſt, *Vanity*; has allowed Wiſdom to be equally a Concomitant of the gay and briſk humour, as of that which is more grave and reſerved.

His ſtories of the *Epheſian* Lady and the like, do perfectly contradict his firſt Poſition, which was, that *The married ſtate was fit for none but either wicked or fools*; for thoſe examples and all the dreadful conſequences which he afterwards deduces from ſinging, Muſick and Dancing, he neither has or can apply to any but Whores: a name to which this eſtate of life is a natural enemy.

For Dancing, if there is any other uſe of it than to gain a comely de-

portment of body, I am content that my judgement ſhall accord with Mr. *Seymar's* to condemn it.

But Muſick being the higheſt of Pleaſures, ſcarce ſubmitting to the groſs name of *ſenſual*, the Soul has ſo great an intereſt in the delight, I muſt allow as a very great ornament to thoſe of the female ſex that are ſkil'd in it, eſpecially the vocal: which being a beauty as pleaſing to the ear, as motion and harmony of parts are to the eye, aloud proclaim that thoſe which are ſo endowed are of the favourites of Heaven, where alone Muſick and Beauty are in Perfection. And that ſuch Excellencies may be abuſed, is no more a ſcandal, than it is to Wiſdom that *Achitophel* was a Villain.

DIVI-

DIVISION VI.

Luſt:

THis of all his allegations againſt marriage is leaſt to the purpoſe, becauſe marriage is its eternal enemy.

The Virgin vow does Luſt the Monſter flie,
And dreads to ſtay th' aſſaulting enemy;
His mighty conqueſt in the World ſhe hears,
His Policy, and Rage in fight ſhe fears,
So to a Cloiſter Garriſon does flie,
Whoſe walls are proof 'gainſt all's Artillery;
But Marriage boldly does aſſault the Foe,
His fierceneſs, and his ſtratagems ſhe all does know:
Her innocence alone her weapons be,
His ſword aſſures her of the Victory;

So David's *courage from his Virtue grew,*
When he the Gathite *Monſter fought, and ſlew:*
And thus does Marriage over Luſt prevail,
With the ſame weapons ſhe does her aſſail.

And to grant that Love and Luſt are both one Paſſion, is to invert the nature of words, for the notions that the Mind receives upon the naming of theſe two words are as different, and as oppoſite, as Eaſt from Weſt.

The Poets which he quotes againſt Marriage, thoſe few that I am acquainted with, have in no ſort of writing neither Heroick, Dramatique, Burleſque, Pindarique or any other, ſo much as endeavoured to prove that Love and Luſt are the ſame Paſſion, or that Marriage is not eſſential to Societies. Thoſe two which I have peruſed moſt are Mr. *Cowley*,

Cowley, and Mr. *Dreydon*; two of Nature Miracles, and who in their ſeveral capacities have celebrated Love and Marriage. The writings of the former, no not his *Miſtreſs* (where it is palpable(not onely by the circumſtances of his writing, but alſo by his own acknowledgement that he is not onely not aſhamed for his being in Love with a woman, but alſo, that he has no good opinion of any man that is not capable of being ſo too) that he was really in love) muſt not be condemned by any without the merited imputation of weakneſs of Judgement. The latter, as I have not the honour of his acquaintance, having but once (to my knowledge) ever ſeen him, ſo I dare in ſpight of cuſtomary injuſtice, commend him, albeit he is alive, and though I know my Pen is far beneath his praiſe, yet I do as well know ſo vaſt a wit muſt be owner of the ſame quantity of good nature as will excuſe it. What is either

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Toledo, O.

either wicked or silly in modish colours he has so well painted, as would divert any person that is owner of the least ingenuity, from both: more particularly this of shunning Marriage, and being entred perfidiously to break a vow so easy to be kept, in his Play of *Marriage a-la-Mode*: a more gentile Satyre against this sort of folly, no Pen can write, where he brings the very assignations that are commonly used about Town upon the stage; and to see both Boxes and Pitt so damnably crouded, in order to see themselves abused, and yet neither to be angry or ashamed, argues such excess of stúpidity, that this great Pen it self (if 'twere possible) would be put to a nonplus to express it.

For *Chaucer* and the rest that he quotes, he knowes (if he knowes any thing) that observations of Vices, are not directions to commit them; Nay farther, the Poets by rallying them, dissuade

ſuade men from committing them: and where an ingenuous piece of raillery will not diſſuade a Man from being a Fop, I am ſure the more grave directions in a Sermon cannot.

The *Sultan's* wife in *Arabia* that had a mind to leave her Huſband for the handſom Travailer, makes againſt him (if the ſtory be true, for I don't know it) for ſhe had a mind to be a whore, which is againſt the Lawes of Marriage which forbids her: and if ſome Ladies in Chriſtendome will be ſo, ſhe ſhall have my excuſe for being ſo too. But what is this to the buſineſs?

Luſt is more *outragious* (he ſaies) *in women than men*; he helps me with an anſwer for he ſaies *when it takes*, and when is that? when they wave the dull converſation of a Huſband, for the briſker one of a Gallant.

Therefore *let them all alone* (quoth he) *as to marriage*; no otherwiſe (he means(

means) whatever he payes for them: this has been anſwered before, and I don't love repetitions.

To conclude, It is notorious that in both capacities ſingle and married, there are Virtuous women: and would be thouſands more if Men would accept them for Wives, and not make it their daily buſineſs to debauch them: and when they have done, abuſe them for their labour. Divines tell us, as it is the Devil's buſineſs to invite us to be wicked here, it will be his endeavour at the day of Judgement that we may be condemned for thoſe very faults he perſuaded us to commit. The Devil's puniſhment all men know that believe there is a Devil, (among thoſe that don't let this paſs as an impertinence) and they who are guilty of the Devil's faults, cannot take it ill to ſhare with him in his puniſhment.

MEM.

MEMBER II.

Of the ſecond end of Marriage, the continuation of our kind.

WHich is indeed the chiefeſt deſign, that the World may continue peopled regularly, without confuſion of alliances, protected by the Lawes, and made capable of the Priviledges of Freemen, of which being in a capacity to inherit is not the leaſt. That Children are primarily Evils, is contrary to the Pſalmiſts opinion, who ſaies, *The man is bleſt that hath his Quiver full of them:* Whoever has obſerved the rules of Providence will find, that numerous Families are beſt provided for: And as poor a way as it is of immortalizing our names, however it is the beſt: and thoſe actions which he ſtiles nobler, will not appear ſo when Opinion is gone, and Reaſon ſeated in her

her place. The world is contented to be cheated by false glosses and deceits, she would not else stile the destruction of Mankind noble, and reward the Executioners with all the glorious epithets of good and virtuous. A gallant and wise commander in War no doubt destroyes his enemies with the same reluctancy that he would cut off an arm to save his life: and takes no more pleasure of that his necessitous Act of killing men to be repeated in praise of him, than he would of this other.

That a *Peasant may the same way eternize his name as a Monarch*, is a very slender argument: for not onely the Essentials but all the pleasures of life God has equally distributed amongst mankind: the advantages of the superfluity of wealth (though rightly used) is so slender an addition to the Proprietour, that none but those whom Fortune has placed at a very great distance, can possibly envy them.

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The hazard that Children may miſcarry either by Sin or folly cannot divert *Philogynus* from deſiring legitimate iſſue, no ſort of action in ſecular affairs of life but has its poſſibility of miſcarriage; but in this particular of Children, care and diligence in their Education does contribute ſo much to their advantage, that it is moſt commonly the Parents fault if a Child runs either into miſtakes of judgement or debauchery of manners; But when a Parent has done his duty, as it cannot but be a great comfort to ſee his Child make him a proportionable return in being Wiſe, ſo has he no reaſon to repine if he ſhould not.

The *Italians* (he ſaies) *make little or no difference, between their Children and kindred*: I do not know what he means; for I am told that Children do inherit in *Italy* as in *England*; and for want of Iſſue, the next of Kin: he would therefore perſuade his

his friend to adopt an Heir, rather than get one, becauſe by ſo doing he leaves his eſtate to one that his judgement approves of, and does not tranſmit ſo great a concern to the blind chance of fortune. The *Italian* I grant to be a very wiſe man, his buſineſs, and pleaſures are both directed and improved by much thinking; but withall he has the diſeaſes which attend great Wits, that is, to be guilty ſometimes of greater follies than the reſt of mankind; for this buſineſs of Adoption we find our judgements are ſo ſhort-ſighted, that amongſt our own Children whom we daily converſe with, and obſerve, we frequently miſtake the good for bad; and whom we think the likelieſt to miſcarry, many times outſtrips his Brothers in Wiſdom and Virtue: much harder is the diſquiſition in a ſtranger, who may by ſuiting with our humours (happily the worſt of them) ſteal a ſecret approbation in our judgement of being

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virtuous, and gain anothers birth-right by nothing but a ſeven-years well-manag'd Wheedle. The verity of this argument we may ſee in elective Kingdomes which are generally worſe managed than thoſe whoſe Laws by leaving it to Providence have directed the ſucceſſion of the Crown to come by inheritance.

MEMBER III.

Deſcription of a ſingle or unmarried life.

BY this title I expected either an ingenious Harangue in commendation of a ſinge life, or elſeſome ſolid Arguments deduced from the Topicks of Virtue and Honeſty, the onely Baſis of true content, to have perſuaded his friend to live a ſingle Man; but I ſee I am deceived, for his commendation of a Bathelour's

life is a very ſhort one; which is, Every body courts him that he would marry a daughter or ſome other relation, but being once married, each of them by degrees leave off ſuch addreſſes to him; Therefore, ſaies our Authour, *never marry.* So, ſo, becauſe a Man may have his choice among a thouſand Jewels of rich value to chuſe one, and but one, therefore by this his rule he muſt chuſe none at all.

Now again he commends the Virgin ſtate, which is nothing to his purpoſe; his friend is not perſuaded any where to go into a Cloyſter, neither has he given him any directions about Chaſtity; well, but he ſaies *Marriage fills the earth, but Virginity Paradiſe,* which is very true.

Full well, by holy writ I know,
Virgin's chaſt Souls to Paradiſe do go,
But no ſouls there would be,
Did not their Parents loſe Virginitie;

Who

Who gives a gift is greater far than he
That does accept, though with humilities;
And what more great can e're be given,
Than to be thought the second cause to bring a soul to Heaven?
Creation ceases, and to stock Heav'n now
With purest Souls accept the Marriage vow.

I do not nor would be thought to make any comparison between the Virgin and married state; I know the former by St. *Paul's* testimonie is more refined and Angelick; and approaches nearer, by being free from wordly concerns, to the state of the blessed after Death: I do onely commend the legal and regular estate of Matrimony, in opposition to all other sort of addresses to women, as comprehending in it self more security, and content, as well as defending men from all the inconveniences of diseas-

es, poverty and ſhame: which are certain, though many times late ſequels of this vanity. That Marriage brings along with it cares and troubles, is by no means to be allowed of as a literal Truth: thoſe neceſſary troubles which are congenial to life, by ſo intereſted a friend as a Wife, are not onely diverted but alleviated. Fear is a diſeaſe of mind which brings Care to her ſuccour when we poſſeſs things of the greateſt value, which we are leaſt willing to part with, and love beſt: amongſt which Wife and Children are the chiefeſt. A Crown it ſelf, which is the height of Riches and Honour, cannot be poſſeſt without cares and fears, becauſe a thing of that ineſtimable value: no otherwiſe do they belong to a married ſtate, but that ſuch enjoy ſo great bleſſings, and yet are not out of a poſibility of loſing them.

The Married do indeed ſet upon greater Undertakings, eſpecially in Oeconо-

conomiques, than is prudence for a ſingle Man to adventure on, becauſe he is aſſured of ſo good an intereſted ſecond: which being not underſtood, makes many condemn Marriage as the authour of trouble, when as it naturally encounters it.

But Luſt through all its ranges of Uncleanneſs, in its ſeveral ſpecious dreſſes of ſatisfaction can entitle his followers to no ſolid content; It is beholding to a debauch of Wine vented in modiſh nonſence, and continued without a Fever, to have the cheat not diſcovered by its greateſt Admirers at the firſt onſet; before Cuſtome calls in deſpair and impudence to ſecond her. And then the pedantique contradicting of an immaterial ſubſtance perſuade their unwilling ſouls to believe there is no puniſhment, but what is the immediate product of the Fact; a conceit ſo wild and ſilly as has not ſecured the Authour of it in his life, from any whoſe Wit will ſo

far conſpire with his Malice, that when he has piſtoll'd him, to take care to eſcape unpuniſhed by a halter.

Other commendations of a ſingle life our Authour has not ſet down, and my obſervations inform me of no more; ſo I proceed to the examination of his next.

MEMBER IV.

Of ſecond Marriages.

THoſe that marry once we have heard before are *Bedlams*, and now our Authour tells us ſo again: but thoſe that marry twice *are Dæmoniacks, and without doubt are poſſeſt:* to prove it he tells of ſome twice married folk who came to Heaven gate, and St *Peter* therefore would not let them in: and St. *Hierom* he quotes againſt it, and then he brings St. *Paul* to confirm it, where he ſaies *to be*

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carnally minded is death. His ſtories ſuch as theſe every where about his book, I preſume are onely to pleaſe himſelf, and I don't envy him the diverſion: but that St. *Paul's* meaning in thoſe words *to be carnally minded is death*, was to dehort Men from marrying a ſecond Wife after the deceaſe of the firſt, nothing but ſtupidity it ſelf can believe. For this paſſage has relation to the firſt chapter of this Epiſtle, which St. *Paul* writ to the Chriſtians at *Rome* wherein he condemns the *Gnoſticks*, who though acknowledging the Faith, did notwithſtanding eagerly aſſert the neceſſity of obſerving certain Moſaical Rites and Ceremonies, as pretending to a more ſtrict life than the other Chriſtians, and yet lived in all uncleanneſs, and practiſed unnatural luſts according to the cuſtome of the Heathen, the conſequence of which St. *Paul* ſaies is *death.* For the quotation of the Fathers both here and elſewhere, I have

not leiſure to examine: but whoever does thus wilfully wreſt and pervert the Texts of Holy writ, it is more than probable that the Holy Fathers of the Church ſhall not be more ingenuouſly uſed by him in their Writings.

That *Love is luſt*, and that *Marriage is ſtuft with dangers and miſeries* has been anſwered in his general accuſation of Marriage before: but for another proof that all Marriages both firſt and ſecond are unlawful, he quotes 1 *Cor.* 7. 1, 7, 8, 26, 27, 38. and repeats the words and ſo concludes; Which very Chapter without farther arguments confutes his whole book, and the very deſign of it: for in thoſe Primitive times the *Gnoſticks* pretending more knowledge than was allotted to their ſhare, were of Mr. *Seymar's* mind, and thought marriage not at all convenient for mankind: commending in words the virgin ſtate, but practiſing all ſorts of luſts and uncleanneſs.

This

This curſed Hereſie had taken root as well at *Corinth* as at *Rome*: and in anſwer to an Epiſtle which is loſt, that the Chriſtians at *Corinth* had ſent to St. *Paul* concerning ſome queſtions, whereof this of Marriage was one, he returns this Epiſtle in anſwer; and in this part of it does punctually ſet down the laws of Chriſt concerning wedlock: which in ſhort is this, That thoſe who have the gift of continency, he would have devote themſelves wholly to prayer and contemplation, by ſequeſtring themſelves from the buſineſs of the world; and thoſe who have not, to marry and live chaſtly with a Wife. It is theſe hypocritical Gnoſticks that St *Paul* ſpeaks of, when he ſaies, *whoever forbids marriage teaches the doctrine of devils*; and in my opinion this Treatiſe of *Conjugium Conjurgium* comprehends in it exactly that hereſy of the *Gnoſticks* in their deſpiſing of Marriage which St. *Paul* in this chapter does both piouſlly

and

and elegantlie refute; for they too (as our Authour here) pretended it was to advance the Virgin ſtate: for

Truth is ſo glorious, that its enemies trie
To maſquerade in't by hypocriſie:
For humane Reaſon is not ſo depreſt
T'embrace the Monſter Vice not gaily dreſt:
This by the Fiend of Hell is underſtood,
To gild his Poiſons with ſome ſpecious good;
So here Conjugium *does his friend perſuade*
Not to be ſlackled to the Amorous trade,
But where his fancy or his profit guide him
Thither to go, no ill can ſo betide him;
And when the Mart is done put up his ware
And carry't to the next beſt ſelling Fair.
Yet for all this our Anti-wedlock Imp
Would fain be thought for Chaſtity to pimp,
For where St. Paul *commends the Virgin ſtate,*
'Tis for that Reaſon onely he does Marriage hate:

But where the Saint does Chaſtity command,
He minds it not nor cannot underſtand:
Like Rebell crop't who has a trick to fight
For his King's Perſon, *but againſt his* Right:
So here Conjugium *Marriage does aſſail,*
That th' harmleſs life of Virgins may prevail:
But th' Vizor when pull'd off will ſoon betray
Phanatique hypocriſie, in the whoring way.

The *Concluſion.*

IT was not the weight of the Arguments but the frequent miſapplying Texts of ſcripture, which might happily upon ſome well meaning Perſons, have had a bad influence to fright them from Marriage, that made me take any notice of this book. It was well underſtood by the Contrivers of our late Wars, that till they could engage the

the Pulpit to produce Texts of Scripture for their Villany, they laboured but in vain: And the conſummation of all the horrid murther of our King, was endeavoured to be proved lawful by perverting of Texts in Holy writ. For this of Marriage, ſo long as Raillery and down-right Prophaneneſs were its onely Adverſaries, there was no great danger that the Enemies of it ſhould gain many Proſelytes: Religion is ſo fixed in Man's underſtanding, that he muſt uſe more than ordinary violence to this to expunge that. But when it is laboured to be proved by ſome by Philoſophie, that there is no Being but what is corporeal, nor no puniſhmeut after our diſſolution, in order to perſuade Men to be wicked without fear; and becauſe all cannot compel themſelves to be ſo ſtupid but muſt believe there is both Rewards and Puniſhments after death, it is endeavoured by others to produce Texts of ſcripture

that

that ſhall authorize Debauchery; It is more than time that ſeeing ſo many of the Nobility and Gentry who by their free and licentious living have given encouragement to the Pens of ſycophants toflatter them, though to their ruine; thoſe of them whoſe Judgements run counter to the epidemick Vice of the Age (for Ages have their particular Vices as well as the ſeveral Complexions of Men) would ſo far own their diſlike of theſe poyſonous aſſertions, as to diſcourage the Authours: whoſe onely deſign in theſe bold Undertakings is nothing, but a little praiſe from the *Many*.

No Syſteme of Philoſophy that has been delivered to the world, has ſo groſly and frequently forfeited its own Principles, as that which by pronouncing an Immaterial Subſtance to be a *contradictio in terminis*, has endeavoured to prove the nullity of all Beings but what are cloathed with fleſh. The Authour decries dogmatizing,

tizing, and is himself the greatest Dogmatist imaginable, by imposing upon his Readers (without either Reasons or Demonstrations to prove them) such groundless *Chimæras*, for Truths, that he is forc't to break through the laws of speech it self to deliver them. And the Authour of this Treatise which I have now examined, how pat soever his design may suit with the present inclination of humour, yet is he not able to back his assertion which is, *That to marry is both foolish and wicked*, with the least Reason, or so much as the countenance of Authority. Railing against the whole female sex in the basest of language; condemning all that marry for fools and madmen in strange exotique phrases; repeating of clinches and Ballads, and misapplying Texts of sacred Writ to a contrary sence, is his whole Magazine of wit and Reason that he is able to produce against Marriage. So that by these false accusations a-

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gainſt her, ſhe may happily appear more magnificent and honourable; eſpeciallie when Men have not onely conſidered, but tryed all other ſort of addreſſes to women: and if Mr. *Seymar* by this accident ſhould be ſo happy as to reduce marriage into vogue, I doubt not (for all his Raillery) but it would be a far greater ſatisfaction to him, than to be eſteemed a Wit by thoſe ignorant Perſons that ſhall admire his Treatiſe of *Conjugium Conjurgium.*

POST-

POSTSCRIPT.

SInce the finiſhing of my Reply upon *Conjugium Conjurgium*, I find the Authour of it to be one *Ramſye*, that has diſguiſed himſelf in the *Anagramm* of *Seymar*. He calls himſelf *Doctour*, and becauſe he finds *Conjugium* to be *Conjurgium* in his own family, he fancyes *Marriage* to be a kind of *Caterwawle* all the world over. I muſt aſk his pardon for treating him with more Complement than belongs to him.

AN END.